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MARY SITTING AT CHRISTS FEET:

A Sermon preached at the Funerall of Mris *Mary Swaine*, the wife of M. *William Swaine*, at Saint *Buttolphs* without *Aldersgate*.

Declaring her Christian life, and comfortable death, for the encouraging of all Christian Gentlewomen, and others, to walke in the steps of this religious gentlewoman already departed.

By *Lancelot Langhorne*, Preacher of the word of God.

Vade sed incultus.

PROV. 31. 10.

Who shall finde a vertuous woman? For her price is farre above the pearles.

LONDON,
Printed for *Arthur Iohnson*, 1611.

MARY SITTING AT CHRIST'S FEET.

A Sermon preached at the Funeral of Mrs. Mary Smith, the wife of M. William Smith, at Saint Bartholomew's

Declaring her Christian life, and comfortable departing of all Christians, and others, by the

By Lewis [illegible], Rector of Aldermary of Cheap.

Prov. 31. 30.

[illegible]

LONDON.

Printed for [illegible], 1611.

BRITISH MUSEUM

TO THE RIGHT

Worshipfull and vertuous Lady, *Christiana Leueson*, wife to the Right Worshipfull, Sir *Iohn Leueson*, Knight, grace and peace in *Christ Iesus*.

MADAME,

COnsidering with my selfe, that our nature is such, as we cannot endure that these praises should be ascribed vnto others (though they duly deserue them) which we thinke our selues worthy

of (though indeed moſt vn-
worthy) I reſolued with my
ſelfe to commit this Sermon
to the patronage of ſome
one, who might bee able to
defend the truth of it againſt
the malicious traducing, and
repining of the enuious, and
amongſt many, I could find
none more fit then your ſelfe;
partly becauſe with MARY,
you haue choſen the better
part, and that (according to
your name) your heart is the
ſeat and temple of vertue:
partly by reaſon of that long
continued loue & familiarity
which hath beene betweene
you; as alſo becauſe of that
full experience, and true triall

you had of her ſpotleſſe conuerſation: therefore pardon my boldneſſe, and as you loue vertue, and haue the praiſes of this rare Iewell incloſed in your breaſt: ſo let them haue your louing protection, and holy imitation, to your vnſpeakeable comfort in this life, and the eternall ſaluation of your owne ſoule in the life to come.

Yours in the Lord,

Lancelot Langhorne.

your bad of her spotless con-
uersation: therefore pardon
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nall saluation of your owne
soule in the life to come.

Your in the Lord,

Iancelot Langhorne.

To the Reader.

CONDEMNE *not me, gentle Reader, for publishing this Sermon, because I seeke not my selfe, but the continual remembrance of this vertuous Gentlewoman vpon earth; and was moued thereunto by perswasions of others, who also procured it to bee licenced. Accuse me not of flattery: for my conscience beares me witnesse (as thousands can also testifie) that all I haue said is but a part of her praises. Tax not my too much breuity, that I haue not enlarged it as*

as I might, because I would haue no more printed then was first preached; and this length best befits a Funerall, which (like life of man) is but a spanne long.

Yours in the Lord,

L. L.

MARY

MARY SITTING AT CHRISTS FEET.

LVKE. 10. 42.

Mary *hath chosen the better part, which shall not be taken away from her.*

IN this Story, recorded by the *Euangelist*, there is mentiõ made of two Sisters, two Actions, & a two-fold Censure vpon both, by our Sauiour; The Sisters, *Martha* and *Mary*: the Actions,

Martha

Martha troubled her ſelfe about many things; Mary *ſate at Ieſus feete, and heard his preaching*: whereupon *Martha* was diſpleaſed that *Mary* did not helpe her: But Chriſt anſwers, *that* Martha *was troubled about many things, whereas one was needfull, and that* Mary *had choſen the better part, which ſhould not bee taken away from her.* Chriſt loued them both, and they both ſhew their loue to Chriſt: *Martha* in entertaining him, *Mary* in hearing him: For as *Caluin* ſaith: *Laude digna Marthæ hoſpitalitas*: *Martha* is praiſe-worthy for her hoſpitality; but in that ſhe buſied herſelfe aboue meaſure, and did not with *Mary*, *chooſe the better part*, therefore Chriſt blames her. *Non Dominus opus reprehendit, ſed munus diſtinxit*, ſaith S. (a) *Auguſtine*: The Lord doth not

(a) *Aug. Ser. 27. de verbis Dom.*

not blame her worke, but doth distinguish of both their offices: *Nec* Martha *in bono ministerio reprehenditur, sed* Maria *quòd meliorem partem sibi elegerit antefertur*, saith S.(b) *Ambrose* vpon this place: Neither is *Martha* blamed in her good seruice, but *Mary* is preferred, because *shee chose the better part.* Martha *in domum suam recepit Saluatorem in terris:* Maria *potiùs cogitat quemadmodùm suscipiatur ab eo in domo, non manu facta, sed æterna in cælis* saith S.(c) *Bernard: Martha* receiues her Sauiour into her house vpon earth: *Mary* rather thinkes how she may bee receiued by him in a house (d) *Not made with hands, but eternall in the Heauens.* The one is busie in entertaining Christ into her house, the other is carefull to receiue him into her heart. And this

b *Ambros. in Luc.*

c *Bernard de assump. Mariæ Ser. 3.*

d 2 Co. 5. 1

this Chriſt preferres before the other: *That* Mary *had choſen the better part, which ſhall not be taken away from her.*

Some, by *Martha* and *Mary*, vnderſtand the *Actiue* and *Contemplatiue* life; that they muſt be as ſiſters, both dwelling in one houſe, both lodging in one heart: or that they are the two *wings of the Soule*, by which it ſoares vp from earth to *Heauen*. And why may we not apply them to the *Body* and the *Soule* of euery faithfull Chriſtian? both beloued of Chriſt, both entertaining him: two ſiſters vnited in life, and ſeparated only by death: The *Body* (the elder ſiſter) is troubled about many things, as *delicate feeding, warme Clothing, dayly Suſtentation*, (e) *Continuall recreation*: whereas the *Soule* (*Mary*) thinkes one

e Mat. 6. 25.

thing

thing neceſſary: *To ſit at Chriſts feet, and to heare his preaching.* *Martha* (the *Body*) is here preſented to our eies: *Mary* (her bleſſed *Soule*) reſts at the feet of Ieſus Chriſt, which ſits at the right hand of God in heauen.

But leauing *Allegories*, let vs fall vpon the literal ſence, which is Chriſts approbation of *Maries* choice, and leauing to compare *Martha* with *Mary*, let vs compare *Mary* with *Mary*; this *Mary* before our eies, with *Mary* in the text: one commended by God, the other no leſſe cõmendable before *God*; as *Chriſt* vouchſafeth with his owne mouth to cõmend the one: ſo the tongue of an Angell were but ſufficient to praiſe the other: For as the Philoſophers ſay: *Excellens obiectum corrumpit ſenſum*: The brightneſſe of the obiect doth weaken

weaken the sense: So my mouth is too rude to speake the praises of so excellent a creature: when I haue said all I can, I shall say too little. *Momus* may well accuse me of speaking too rudely, or too sparingly, but not of flattery.

I feare nothing but sinking, while I wade into the depth of her vertues: Therefore, with (f) *Peter* vpon the water, I will take Christ by the hand, and from Christs mouth speake *Maries* commendation: I come not to extoll flesh and bloud, but to describe those graces God had endowed her withall, and not onely from report (for I haue conuersed with her almost these foure yeares; and was present with her the most part of her sickenesse) and sure I am, out of mine owne experience, that

f Math. 14. 30, 31.

Mary

Mary with *Mary hath chosen the better part, which shall not be taken away from her.*

In the words obserue in generall two things.

1. *The person approued.*
2. *Her wisedome for which Christ approues her.*

The person commended, *Mary*; her wisedome for which she is commended: *That shee did choose the better part, which shall not be taken from her.*

In her *wisedome* two things.

1. *The Action.*
2. *The Obiect.*

The action, *That shee did choose*; the obiect, *the better part, which should not be taken from her.*

In the *Obiect* two things.

1. *The Excellency.*
2. *The Perpetuity.*

The excellency, that it was *Better*: The perpetuity, *It should*

neuer be taken from her.

In each of these, three things shall be handled.

1. *Maries Commendation.*
2. *Maries Imitation.*
3. *Our Application.*

Maries Commendation: laid downe in the Text: *That shee did choose the better part, which shall not be taken, &c.*

Maries Imitation: the same with the Text: *That shee likewise hath chosen the better part, which shall not, &c,*

Our Application: taught from the Text, *That wee also make choice of the better part, which shall not &c.* That so wee may make these two *Maries* our examples, to follow in the way to *Heauen*, that thereby wee may find fauour with God and men, That with *Mary* we may liue in Gods feare, and with *Mary* die

in Gods fauour: of these in their order, and first of the person approued.

The person approued is named by Christ *Mary*: we finde but three *Maries* spoken of in the Gospell, and all for good: *Mary*, the mother of Iesus, *Mary Magdalene*, which (as most affirme) is this *Mary* in my Text: and *Mary*, the mother of *Iames* and *Ioses*. One beares Christ in her wombe, the other washes his feete with her teares, and wipes them with the haire of her head, and here *sits at Christs feete*: the third, with the two other, stand by his crosse, when he is crucified, and seeke him in his graue after hee was buried. Wee finde not so many vertuous woemen of any other name in Scripture, not that the name makes them the

1 Her Commendation.

holier, but that their vertues make the remembrance of their names blessed, I could stand vpon the letters of the name if it were so profitable. (M) standing vpon three bases or feete, to signifie their stedfast faith in the blessed *Trinity*, one God and three persons: (a) an interiection of sorrowing, *their repentance*: (r) with two branches like a tree, *the sweete fruite of their vertue and holinesse*: (i) the least of the letters, *Their great humility*: (a) the first letter in the Alphabet, and the last in the name, *Their charity*, the cheifest of all vertues, because it (g) *continues last*.

Maria.

M

A

R

I

A

g 1. Cor. 13 13.

This *Mary* paralels the other *Maries*; She bore Christ, though not in her wombe, yet (which is more) in her heart: often shee washed his feete with the teares

2 *Maries imitation.* Luk. 11. 27. 28.

of repentance : ſtood at his Croſſe, to the waſhing away of her ſinnes in his bloud: often ſhe ſought him in his graue, to the mortifying of her ſinnes: and daily ſought him at the right hand of God in *Heauen*, for the pardon of her ſinnes; we ſhall finde more vertues in her life, then letters in her name. *Mary* by interpretation is as much as *Stella maris*, the Starre of the Sea, which ſtanding immoueable in the midſt of heauen, doth direct the Mariners. As the Starres are fixed in the volume of the heauens, ſo *Mary* in my Text, is a fixed Starre in the volume of Gods written booke: A direction for all Chriſtians to the *Hauen of happineſſe*. Though this *Mary* preſented to our eies, be not in Gods written booke, yet in the *Lambs booke of*

life, her name is written in Heauen. A Star, for *purity* of heart: A Starre, for the *shining* light of life and conuersation, A fixed Starre, for her heart was fixed vpon the Lord, yet neuer moued backward, nor neuer stood still, but as (*The Sunne in the firmament*) *reioyced to runne her course.*

3. Our Application.

For our Application: Let vs become shining Starres, grace our names with vertues, that with *Mary*, the memoriall of our names may bee blessed.

2ª pars

Wisedome as (*Augustine* saith) consisteth chiefly in *Choosing* and *Refusing*: In *choosing the Good*, and *Refusing the Euill*: The first thing in her wisedome is, *Elegit*; The Action: *Shee hath chosen*; But how was it in *Maries* power to *choose the better part?* Howsoeuer in ciuill actions we haue

Free-will, to chooſe or refuſe, yet as the ſame actions are good, we haue no ability at all in our ſelues. *Of our ſelues wee are not able to thinke one good thought*: ſaith the Apoſtle: Power we haue to thinke, but no power to thinke that which is good: To come to Church, to heare the word, is a *Ciuill Action*; we haue power to come, or not to come, but to come with a *deſire and loue to the word, to glorifie God for the ſauing of our ſoules*, by *Nature* we haue no power at all. Therefore in that *Mary* chooſeth, it is *Actus Naturæ*, an act of Nature; but in that *ſhee chooſeth the better part*, it is *Actus Gratiæ*, an act of Grace: He that commends her for her choice, gaue her power *to chooſe the beter part*. *Elegit*, as one ſaith, *(id eſt) Deus volentem trahit, &*

2. Cor. 3. 5.

1 Her commendation

coronat ſua dona in nobis, vt dicamur feciſſe & elegiſſe nos, quæ ipſe in nobis eſt operatus. She hath choſen (that is) God drew her being made willing, and he doth crowne his giftes in vs, that we may be ſaid to haue done, and to haue choſen thoſe things, which he himſelfe hath wrought in vs. Vnleſſe God did firſt chooſe vs, we ſhould neuer chooſe him: *Yee haue not choſen mee, but I haue choſen you,* ſaith Chriſt. Joh: 15 ver: 16

We loue him, becauſe he loued vs firſt, ſaith his Apoſtle. For euen as the heat of the Sunne falling vpon our body encreaſeth our heat: ſo the feeling of Gods loue towards vs, makes vs loue God againe; *His election of vs, makes vs elect and chooſe him.* The word in the Originall is ἐξελέξατο *hath choſen*: that ſhe did 1. Ioh. 4. 19

not embrace the pleasures of this world *all her life*, and made choice of the *better part*, at *her death*; they that do deferre it so long, it is to be feared, it will be too late: for *Sera pœnitentia non est vera pœnitentia*: Late repentance is seldome true repentance; but *Elegit*, *Shee hath chosen*.

2 Maries imitation.

So this *Mary* being a chosen and elect vessell of God, sanctified from the *wombe*, by Gods grace did *choose the better part*: not at her *Death*, but *all the time of her pilgrimage*, shee led an *Angelicall* and *holy life*. This *Good part* was her *Treasure* all her *Life*, and at her *Death* (as you shall heare) shee had the comfort of it.

3 Our application.

For our application; let vs not wallow in the pleasure of sinne all our life, and thinke it shall

ſhall bee in our power at our *Death, to chooſe the better part*: but with this *Mary* let euery one of vs prepare & prouide for the time to come, & be ſure that we can ſay euery one to his owne ſoule, *Elegi: I haue choſen the better part, which ſhal not be taken away from mee.*

And now I come to the *Obiect*, the *Center* and heart of the body of my Text: *The better part: That as* Martha *was troubled about many things, ſhe had choſen the better part, &c.* Chriſt here vſeth a *metaphor* taken from heires that diuide their inheritance: for amongſt the *Romans*, and other *Nations*, as *Seneca* ſaith, there was a cuſtome, that the eldeſt child muſt diuide the inheritance into as equall parts as he could, and then the yongeſt did firſt chooſe: So *Martha*

tha and Mary (being sisters) they diuide Christ as an inheritance, betweene them: *Martha* diuiding, as being the eldest, and *Mary* did choose, as beeing the yongest: *And she chose the better part, &c.* Now the part that she did choose, is, that *shee sate at Christs feet, and heard his preaching*: sought her saluation, neglected all, in regard of this: esteeming it no profit to *gaine the whole world, and to loose her soule.* It is said by some, that *she neuer looked man in the face, after her conuersion, but Christ*: And this we may note, that *she neuer came vnto Christ, but she fell downe at his feet*: *when she annointed him*: *when she besought him for her brother* Lazarus: *At the supper in Bethania*: *After his Resurrection*: *And now when she heard him preach.* And herein appeared her great

Her commendation.

Luk. 7. 38.
Iohn. 11. 32
Iohn. 12. 3.
Mat. 28. 9.

great humility.

2 *Maries imitation.*

But this *Mary* hath not fallen at *Christs feet* fiue times, but all the daies of her life: how she loued the *Temple of God*, the *House of Praier*? She considered that one thing was needfull: though she had but a weake body, yet shee respected neither health, nor life, so she might sit at *Christs feet*, & heare his word. How oftē did she fall at Christs feet to pray vnto him? Shee praied, not three times a day, with *Daniel*, but *Continually*. I haue often obserued her, that all the time she was not imployed in houshold businesse, she spent it in meditation and praier; and if at any time she vsed ordinary recreation, to beare her *Husband* and his freinds company, her affections were so wholly set vpon heauenly things, as she

often vsed this gracious and sanctified speech: *This is a passing away of the time, but no redeeming of the time.* And such a care she had to prepare her selfe for an other world, to haue oyle in her lampe, when the *Bridegrome* came, as she was still afraid, lest *God* should take her away when *she was so imployed*: Her whole care and desire was (with *Mary*) to sit at *Christs feet*, to heare God speaking vnto her, or else to speake vnto God by praier: And the oftner she fell downe and kist her *Sauiours feet*, the more desirous she was: The oftner she heard the word, the oftner she praied: the more ardent and strong her desires were, the more Gods graces were encreased in her. And as it is said, that when *Antheus* wrestled with *Hercules*, the oftner hee fell

fell to the grouud, receiuing strength thereby, hee became more valiant in fight: So the oftner *she fell downe at the feet of her Sauiour*, and wrestled with God, the more strength she receiued against the assaults of sin and Sathan, and rose vp more rich in grace then before.

3 Our application.

For our application: Let vs learne to humble our selues at the feet of *Iesus Christ*, and then we shall profit by his word *to the sauing of our soules*: and our praiers shall be heard, as the Apostle saith: *Cast downe your selues before God, and he will lift you vp*, The higher men intend to build, the lower they lay the *Foundation*: So God will neuer exalt thee, except thou beest first humbled, and fall downe at his feet: Christ himselfe was not exalted, but by *Humiliation*: the

Phil. 2.

loweſt

lowest Vallies are most fruitfull: *God resisteth the proud, and giueth grace to the Humble:* yet few imitate *Mary* herein, they will set Christ at their feet; *Treade the bloud of the Lambe vnder their feet:* But they will not *fall downe at the feet of Christ*, and (with *Mary*) *choose the better part*, &c.

Now let vs come to the *Excellency* of this *Obiect*, in that he calles it τὴν ἀγαθὴν: *The good part.* *Augustine* he turnes it *meliorem partem*: the better part: The word in the originall is the *Positiue*, but I vnderstand the wordes to bee spoken *Comparatiuely*, that Christ comparts *Maries* part with *Martha's*, and that the *Positiue* is either put for the *Comparatiue*, as some translate it, *meliorem*, the better part, or else for the *Superlatiue*, as others translate it, *Opti-*

Optimam, the best part, as *Mat.* 18. 8. where the word is in the originall καλόν σοι: *It is good for thee*; and yet the *Positiue* is there put for the *Comparatiue*: *It is better for thee*, &c. as we translate it: So here it is called the good part, which is better then *Martha's*, and also the best: for they haue the *best part that haue the Lord for their portion.* This *good part* is that *Summum bonum*, the cheife good, euen Christ Iesus and his merites, in comparison of which, all things else are but *Dongue*: for hauing Christ she had all things; no graces which did belong to the comfort, or sauing of her soule, could bee wanting vnto her: for *She did choose to heare the word, which is the power of God to salvation, to euery one that beleeueth*, which wrought grace in her heart,

1 Maries commendation.

Phil. 3. 8.

which

which is crowned with glory in heauen.

But let vs leaue *Mary* in our Text, and behold what rich graces this good part wrought in the breast of this our *Mary*; which appeared both in her life, and at her death. First, for her piety towards God; *She was truly religious*, her *Profession* was not *Hypocriticall*, nor *Verball*, but she feared God with her heart: For her *conuersation in the world*; it was *Pure and vnspotted*; so as *Enuy* might carpe, but *malice* could not condemne: she was of wonderfull *meeke and quiet spirit*, which afore God is a thing much set by, and as they that knew her had experience of it: so especially her *Husband*, with whom shee liued for the space of 33 yeares, and I haue heard him often say: That in

2 Maries imitation.

all that time he neuer receiued an vnkinde word frõ her mouth, or cause of discontent; where also wee may behold *Her great wisedome in Houshold gouernment*: And moreouer, so great was her loue vnto her *Husband*, as she expressed it in her exceeding great loue, and care of his owne kindred: for shee loued him in them, as appeared both in her life, and at her death. Her greatest and last care vpon earth was, that seeing God *had giuen him no children by her, he would be a father in prouiding for them, which were left vnto her, as to a mother*. Againe, for her modesty and grauity shee was matchlesse: In her attire she condemned the monstrous pride of this age, which is amongst woemen, as the Apostle enioines vertuous wommen:

1 Pet. 3. 3.

Her

Her apparell was not outward in broidred haire, or gold put about, or in putting on of apparel, but the *Hid man* of her heart was vncorrupt. Her cariage generally towards all was so milde, so wise, so discreet, so louing, as it pleased all, wrought an admiration in the eies of all at her death, caused great lamentation in the hearts of all, drew teares from the eies of all; and lastly did *Win-all* that knew her. And as all shall misse her, so especially the poore: for shee was so charitable, as if she were made of the bowels of mercy & compassion: full of pittie towards the distressed, full of mercy towards the needy: her poore neighbours shal haue cause daily to bewaile her death: *For she stretched out her hand to the poore, and put forth her hand to the needy:*

Her name by her Father was *Winhall.*

Pro. 31. 20

needy: And what shee had, shee bestowed it not vpō vaine toies, but laid it vpon the backes of the poore members of Christ, in clothing the naked, and feeding the hungry; *She* was a Nurse to the Fatherlesse Children, eies to the blinde, feet to the lame; the blessing of them that were ready to perish, came vpon her. Thus in her life shee chose the better part, laid vp her treasure in heauen, a good foundatiō for the time to come, that when Christ shall giue the last Sentence, shee shall heare these comfortable words: *Come thou blessed of my Father, inherite the kingdome prepared for thee: For what thou hast done vnto one of these, thou hast done vnto me.* And when God summoned her with sickneſse to leaue this world, and with the *New-yeare*

to set her heart in order for a new world, though her whole life were a meditation of death, her whole life a preparation for death; yet out of her great humility, shee confest her great vnworthinesse at the feet of her Sauiour, that she was an *Vnprofitable seruant*: and being taught by the Spirit of God, that none shall bee saued, but such as continue to the end, she still prayed vnto our Sauiour for perseuerance: and (which is worthy to bee obserued) though through the whole course of her life, her soule was still powred out in praier vnto her God, yet shee found by experience, that when the body is weake with sicknes, the heart is not so fit for praier. Let vs heare her words, which she vttered vnto two reuerend Diuines, and often repeated to vs

Mr Clark. Mr Paget.

vs that were present with her in time of her sickneſſe: *Let none deferr their preparation, nor their prayers vnto the bed of their ſickneſſe: for then the mind is too much troubled with the greiſe of the body, to be imployed as they ought in ſpirituall exercises*: Yet ſhe was ſtrong in faith, and had ſtrong conſolations, and ſtil did caſt her hope (the ſure and ſtedfaſt anchor of her ſoule) vpon Chriſt Ieſus, the fore-runner in heauen: and often ſhee deſired in her praiers that Death might not be bitter vnto her, to ſhake her faith, or remoue her affections from her God, but that ſhe might haue an eaſie paſſage; And behold the Lords mercy; all that day before ſhee departed (though her memory was good, & her ſenſes perfect) yet ſhe ſaid ſhe felt no paine, and ſo

could

could not bee perſwaded that Death was ſo neare. But ſhe left the world with no more ſtriuing or greife, then if ſhee had beene caſt into a ſlumber, or fallen aſleepe, as Saint *Hierome* ſaith of *Iohn* the Euangeliſt: *Quod fuit à dolore mortis extraneus*: That hee was freed from the ſorrowes of Death: and as it is written of HENOCH: *That walking with God he was taken away.* So though her body muſt remaine in the duſt, vntill the laſt reſurrection, yet her death was ſo eaſy, that it ſeemed rather to be a *Change*, then a *Death*; rather a *Bleſſed Aſſumption*, then a *Violent diſſolution*: Now ſhe found to her endleſſe comfort, that with Mary *She had choſen the better part, which ſhould not be taken away from her.*

3 Our Application.

Let vs all for our application

learne of a woman of the weaker ſex: eſpecially woemen, imitate her in her *Pietie*, in her *meekneſſe* of ſpirit, in her *obedience to her Huſband*, her *Modeſtie*, her *Grauitie*, *Mildneſſe* of *Nature*, in her *Charitie*; Imitate her in her *Life*, that you may be like her in her *Death*; Imitate her in her *Grace*, that you may be partaker of *her Glory*: *Make choyce of this part, which ſhall neuer be taken from you.*

As it is good, ſo it is perpetuall: Many excellent earthly bleſſings are beſtowed vpon mã by God: *Sed pereunt cum pereunte*, they periſh with the vſing, either they will leaue vs, or wee muſt leaue them, but whoſoeuer doth inherite this part, ſhall keepe it without feare of looſing: *Non auferetur*, It ſhall not be taken from them. *Mary* conſidered

1 *Maries commendation.*

ſidered that all things vnder the Sunne are vanity, and therefore ſhee made *choyce of the better part, which ſhall neuer be taken from her.*

So this *Mary* had many outward bleſſings, which fleſh and bloud might haue reioyced in; Shee was well deſcended, but ſhe conſidered that of all other vanities, Honour is but a vayne title; For her perſon, a comely and graue Matron; but ſhee remebred what *Salomons* Mother ſaith: That *fauour is deceitfull, and beauty vanity, but the woman that feareth the Lord, ſhee ſhall be prayſed.* She liued very comfortably with a louing and kind Husband; yet ſhee knew that once they muſt part. God bleſſed her with plenty in the world; bnt ſhee knew that riches are vncertaine: For long life that

Maries imitation.

Pro. 31. 30.

learne of a woman of the weaker sex: especially woemen, imitate her in her *Piety*, in her *meeknesse* of spirit, in her *obedience to her Husband*, her *Modesty*, her *Gravity*, *Mildnesse* of *Nature*, in her *Charity*; Imitate her in her *Life*, that you may be like her in her *Death*; Imitate her in her *Grace*, that you may be partaker of *her Glory*: *Make choyce of this part, which shall neuer be taken from you.*

1 *Maries commendation.*

As it is good, so it is perpetuall: Many excellent earthly blessings are bestowed vpon mã by God: *Sed pereunt cum pereunte*, they perish with the vsing, either they will leaue vs, or wee must leaue them, but whosoeuer doth inherite this part, shall keepe it without feare of loosing: *Non auferetur*, It shall not be taken from them. *Mary* considered

sidered that all things vnder the Sunne are vanity, and therefore shee made *choyce of the better part, which shall neuer be taken from her.*

So this *Mary* had many outward blessings, which flesh and bloud might haue reioyced in; Shee was well descended, but she considered that of all other vanities, Honour is but a vayne title; For her person, a comely and graue Matron; but shee remebred what *Salomons* Mother saith: That *fauour is deceitfull, and beauty vanity, but the woman that feareth the Lord, shee shall be prayſed.* She liued very comfortably with a louing and kind Husband; yet shee knew that once they must part. God blessed her with plenty in the world; but shee knew that riches are vncertaine: For long life that

Marias imitation.

Pro. 31. 30.

that she knew by her owne experience, that *longa vita, est longa aegritudo*; long life is a long sicknesse, the things that were vantage vnto her, shee accounted losse for Christs sake; as she said the same day she departed, *She would not change her estate, in that shee was removing out of the body to the Lord, for all the world.*

3 Our Application.

For our application let vs imitate her happy choice, set our affections on things that are aboue, and not on things that are on the earth, weane our selues from the loue of these worldly vanities, which at last wee must loose or leaue, and set our selues to attaine this *good part, which shall neuer bee taken from vs.* To haue Christ dwell in our hearts in this world, that wee may dwell with him in the

world

world to come, where is true *Nobility*, in that wee shall bee *Heires* & *Co-heires* with Christ: where is true *Honour*, in that we shall bee crowned with the crown of righteousnesse: where is true *Beauty*, in that we shine as the *Sun* for euermore: where we shall haue long life, *euen life euerlasting*: where we shall haue true *Riches*, an immortall *inheritance* reserued for vs in the *Heauens*: where for *the Company of our dearest freinds whom wee loue best, we shall enioy the company of holy Angels, blessed Saints*, euen the presence of God, *where is fulnesse of ioy & at whose right hand there are pleasures for euermore*: where we shall haue more comfort & happines in one day, then possibly we could haue in ten thousand vpon earth, if the world should make vs her Minions:

Mat. 13. 43.

Psal. 16. 11.

ons: and (which is worth all) we shall enioy them with a *Non amittetur*, neuer to bee taken from vs. Let vs then cast downe our selues at Christs feet, that wee may with *Mary* haue *euerlasting ioy in the kingdome of heauen*. Let vs with this *Mary* liue like Saints in this world, that with *Mary* and the rest of the Saints wee may be glorified in the world to come: Which the Lord grant vnto vs all for Christ Iesus sake, that sits at the right hand of God in heauen, to whom with the holy Ghost, one God, and three persons be ascribed all Honour, Glory, Power, praise, Dominion, and Thanks-giuing of vs, and all creatures, now and euermore.

Amen.

FINIS.